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from an anthropological point of view had better been omitted. The Australians are described as having woolly hair. The habitat of the Negroid race is given as "Madagascar and Africa from the Sahara Desert to the Cape of Good Hope," thus leaving out of consideration altogether the Melanesian Negroes and Negritos. The illustrations for this section are not particularly well chosen.

LOUIS R. SULLIVAN

The Intellectuals and the Wage Workers. A Study in Educational Psychoanalysis. HERBERT ELLSWORTH CORY. New York: The Sunwise Turn, 1919. 273 pp.

Only a small portion of this book has a direct bearing on topics of professional interest to anthropologists. Nevertheless, it is important as evidence of the ever widening influence of our science. When Professor Cory has occasion to seek enlightenment on matters of racial endowment and class psychology, he not only wisely comes for guidance to anthropologists but still more wisely gets his orientation from the foremost champion of scientific method in the field, Professor Boas. His rescuing one of Professor Boas' fugitive articles on caste is especially commendable. Another point that must impress the ethnologist favorably is the sanely broad conception of religion set forth in Chapter III, where incidentally application is made of some of Mr. Marett's ideas. The critique of Comte's triple-stage theory (p. 51) reveals sound sociological insight. Altogether Professor Cory has completely freed himself from the incubus of the unilinear evolution dogma. It is most gratifying to find so ready a response to our teachings on the part of a student of literature and psychoanalysis. Surely the greatest service we can do to the public at large lies in the dissemination of valid anthropological principles and the elimination of the solemn nonsense that often parades as scientific knowledge.

ROBERT H. LOWIE

NORTH AMERICA

Certain Aboriginal Pottery from Southern California. GEORGE G. HEYE. (Indian Notes and Monographs, vol. vii, no. 1.) Museum of the American Indian, Heye Foundation, New York, 1919.

Mr. Heye describes in this paper over 400 pieces of pottery buried or hidden by the Diegueño and Luiseño Indians of former days and recovered by their descendants or by Mr. Edward H. Davis of Mesa Grande. Part of the collection had been used for mortuary purposes and con-

tained ashes and calcined human bones. The type has been known and a few sporadic specimens have been described, but the size of the present collection definitely establishes certain points: notably that the mortuary vessel, instead of being specially made, was an ordinary water or seed storage jar; also, that it was more frequently buried in the cremation pit than carried to a cave or recess. The account of funeral customs given by a Diegueño, as related on pp. 13-19, corroborates the data of DuBois and others on the religious aspects of death and adds several new features, such as the breaking of the burned bones by an old female relative.

The artifact contents of the mortuary vessels described on pp. 36-45 suggest that the Luiseño-Diegueño material culture of early Mission and pre-Caucasian days was not notably richer than the collections and memories of recent years indicate: arts were few and scantily advanced.

As to the pottery of the region, it is becoming more and more clear that this is an almost exact replica, except for some technical and aesthetic inferiority, of that made by the Yuman tribes of the Colorado. Their pottery, in turn, is not an offshoot of ancient or modern Pueblo ware, but very closely linked with that of the Pima and Papago—not so much in the modified present condition of the latter but as it was made before Caucasian influences began. This prehistoric ware of the Papago region may have affiliations with Sonora; if it traces back to the Pueblos, the transitions remain to be pointed out. It is interesting that of the large series of vessels on which Mr. Heye's report is based, barely two percent are painted. Among the Yuma and Mohave the majority of pieces are figured. Luiseño-Diegueño ware is therefore a crude provincial and peripheral imitation of the Yuman pottery, which itself is none too eminent for quality.

The author's finding is that the ceramic art among the Diegueño is not an ancient one (p. 22). This conclusion seems warranted; with the reservation that the industry is nevertheless pre-Caucasian, possibly by a number of centuries. A site on the southern edge of a lagoon a mile north of La Jolla is strewn with sherds. Examinations made there by Mrs. S. K. Lothrop proved all the pottery to come from near the surface; although the whole deposit was rather shallow. Nowhere in southern California have there been any accredited reports of potsherds being found at deep levels. This is one of the few matters in which close observation of stratification promises to be a fruitful method of attack in California archaeology.

At the risk of appearing to carp, it may be mentioned that a Diegueño mortuary olla was mentioned and figured by Waterman (Univ. Calif.

Publ. A. A. E., vol. VIII, p. 306, pl. 23, 1910); and that Boscana's Indians were not strictly Luiseño but Juaneño and in part Gabrielino.

The material preserved and discussed in this little monograph by Mr. Heye is a valuable series; the precision and compactness of his descriptions, and the sanity of his findings, are pleasing.

A. L. KROEBER

Calendars of the Indians North of Mexico. LEONA COPE. (University of California Publications in American Archaeology and Ethnology, vol. XVI, no. 4, November 6, 1919, pp. 119-176, 3 maps.)

This paper is the product of a remarkable pedagogical device originated by Professors Kroeber and Waterman in their joint management of a proseminal at Berkeley. Confronted with a group of students often intelligent and eager to work but handicapped by a relatively slight degree of scientific training, they have selected and assigned problems—usually of distribution—that called for solution yet were not disproportionately difficult for the participants.

Miss Cope's essay is the first publication that developed from this course and amply justifies the method of procedure. With great industry she has gone over the available literature and abstracted relevant data. Her search has resulted in the tentative establishment of three types of calendars: descriptive, astronomical, and numeral. The first is characterized by the exclusive use of descriptive designations for the lunar months; it is spread over the Mackenzie, Northeastern and South-eastern Woodland areas, and occurs among some of the Southwestern nomads. In the Northwest and Southwest, as well as among some of the Eskimo, a recognition of the solstices is linked with descriptive terms. Finally, there is the numbered type in which numeral designations partly or entirely supplement descriptive terms; its distribution is restricted to the Northwest and adjoining regions. As Miss Cope takes pains to point out, there is throughout a clear predominance of the descriptive nomenclature, astronomical and numeral motives playing a subsidiary part. From the point of view of distribution, of course, minor features become significant and Miss Cope has carefully plotted some of them on her maps. She merits the gratitude of ethnologists for having so faithfully achieved an arduous task and facilitated the labors of future workers in this field.

ROBERT H. LOWIE